

ESOTERIC EXTENSION OF TAROT TO DEVELOP SUPERSENSORY POWERS

LESSON 8

Transcriptions from Ann Davies' Class Lectures

In our last lesson we discussed at length the importance of understanding the different kinds of relationships, and of learning how to change or transmute those elements or aspects within ourselves that determine our relationships. We stressed the fact that it is only through other people that we attain to any of our goals, that none of us can be sufficient unto himself, that we are all a unity of livingness, that we cannot even be selfish by ourselves. We must make it our primary business to understand what goes on inside our consciousness, to see our real attitudes and reactions, instead of those that we think we have and to do something about throwing positive suggestions to other people.

If we base our happiness on being "at the top" in any aspect of life, we prepare for ourselves a special hell. The concentration of energy is misplaced in this area. There is nothing wrong with being at the top or having talent. What we refer to is allowing success to become an obsession. Those who are obsessed with success have a long struggle to achieve it, and then have to fight in order to stay on top. Their lives are one long war. They are not hateful human beings, but they are insecure, and they have made their goals something out of keeping with the true joy and the true attainment in life.

This does not mean that our goal should not be an improvement of our situation in business or profession. It is a perfectly valid goal. The important thing is to recognize that this goal, like all others, must be reached in the ways in which you are trained by the work of B.O.T.A. You must seek the re-identification, the feeling that it is the Higher Self, God, the Lord of the Universe, that is doing this, who is expressing this through you. Then, success is an entirely different experience though it may look the same to others. You do not receive the same shocks from life when you have this orientation. In occultism it is vital to keep always in mind that the primary goal is the achieving of conscious and continuous union with the Higher Self! To attain this, you must test and work, and that means making step-by-step goals of apparently material things; things that take place and have a place in the physical, phenomenal universe.

We must do this because this is what we are here to do. We are here to master our environment. There is, nevertheless, a difference between mastering the environment in terms of the personality, the little self that must feel better than the other fellow, and the other attitude which recognizes that difficulties and disasters are tests and exercises aimed at developing our ability to control environment.

The second attitude is that of "he who conforms his will to My Will," but such conforming of one's will to the Divine Will does not mean that one becomes a jelly fish. Many people, accepting this concept, make submission to the Divine an escape mechanism, use it as an excuse not to take action where action is needed. Be very careful not to fall into this error for the repercussions of it are much more violent.

The primary goal for every human soul is to attain conscious and continuous union with the Higher Self. In order to do this, we must develop mastery of ourselves and our environment. Therefore, we must have preliminary goals in terms of material and tangible things; but we must always keep in mind that such goals are for the purpose of developing the spiritual muscles, the spiritual controls, and not for the satisfaction of self-glorification.

It is when this drive is paramount that it becomes apparent and obnoxious, but never think for a moment that we do not all share, to some degree in these insecure ego drives. Our motives are usually mixed; and again, we must be kind to ourselves and recognize that we have not yet attained the ability to have motives that are pure and unmixed, with a need for gratification of the little ego.

We have shown you why deciding upon physical goals is not unspiritual. We hope that you have recognized this. We have stressed the importance of applying occult work to everyday practical affairs. Too many of us have a tendency to come for inspiration and then forget about it, to do absolutely nothing, to live in the same way, to accept the same things, to respond to life in the same manner, and to fail to develop controlled goals and powers. Many occult aspirants do this, and many of those who devote much time to meditation often do so to escape. Most of them do not realize they are not really meditating.

The moment that we think that we know something absolutely, we lock the door tight. All of the spirit, all of the wonder of the child, all of the miracle of the universe is gone from that area because we "know it all." Never feel that you know anything. Knowledge is correct for a place and a time. As things change, often we discover that knowledge is not correct. Many of the laws of physics were and still are correct if applied to a limited area, but an entirely new mathematics had to be developed in the last century because those laws are not correct when applied to the cosmos, the universe, the far-flung stars in space. Everything that we know, we know only relatively. This you must be careful to remember, so that you are not frozen solid in one place. If you are frozen, you are inviting a cyclone to hit you. Try to develop enough control and insight so that you do not require the lightning and the terrifying aspects to come to you.

We must apply ourselves to the here and now with our powers and to develop our powers; but, at the same time, we must remember that the more power we develop and use, the more responsible we are to the total life for the way in which we use it, and the more quickly we have sad experiences if we use what we have learned with a lack of discrimination. The occult path has its sorrows as well as its joys, and those who avoid the sorrows must also avoid the joys; indeed, avoid everything. The occult path, like all things, has its opposites in action, and those who enter the true work must enter it with enough determination not to be tempted to step aside during the period of trial.

B.O.T.A. presents the work at all of its levels. What we teach openly at this time was completely esoteric a little more than fifty years ago. Gradually, under the direction of the Master behind our work, more and more is being given out to those who are ready to come and to listen. You may drink as deeply of occult knowledge and training techniques as your capacity at this time allows. We are the custodians of much that is not yet given out publicly, and that, too, is being made available to you, as you prepare yourself for it. You have to learn how to walk before you can run; you have to learn how to handle fire before you are given the materials with which to build fires.

One of the essentials in preparation for such work is to learn the importance and the use of symbols. We have to understand their importance, because subconsciousness uses the language of symbols; indeed, it is the only language subconsciousness has! If more metaphysicians realized this, they would progress further than they often do. When people

are ready to have the impact of the teaching and training in symbols, they are guided to us, or to one of the very few other groups that give true training in symbols. The Masters of Wisdom work through many groups in many different ways. Each group has its own specific development for specific purposes. In our work are those who are ready for the age-old intensive occult training, or are preparing to become ready when the Lord of Life brings them in some way or another to us, and our work is made available to them. Not all make the grade, but each goes as far as he can.

Symbols, the use of them, the understanding of them, the recognition of their power, is an absolute essential! Within subconsciousness, we have a Pandora's Box. We have within it demons that we have made and created long since, many incarnations ago, as well as many that we have created in this incarnation or accepted into ourselves from the subconscious mass mind at the level at which we are attuned. We mean by demons the elements that cause us the greatest problems in forming goals and working toward them.

The first little demon that we have to contend with is lack of faith. Many people mistakenly think that they have faith. You may have heard the story of the woman, who, hearing that faith moves mountains, ran home and spent all night praying that a hill which blocked her view might vanish. In the morning she ran to the window and looked out, and said, "I knew it wouldn't work!" That is the kind of faith that most of us have most of the time. With one breath we say, "I trust God, I trust the Divine Will," and with the next breath we are in a state of anxiety. What is the state of anxiety but lack of faith? If you think you have faith, examine your heart. Are you ever anxious about anything? If you are, say to yourself that you have discovered the little demon. Put a halo and wings on it, make it white, make it look as angelic as possible.

That is the first thing that we must do, when we attempt our goals. We must work at conscious expectation to help reinforce the subconscious processes and power. To instill faith within our hearts with mere words will not work. Try it and see. You may be able to inspire yourself for a few moments by reading a poem, for instance, which brings up symbols and images powerfully in your minds, but not by words. Words are powerful only when they create a symbol or image in your mind.

In the Tarot training that you have received almost every lesson hammers at one thing, but very cleverly and subtly--it beats at your subconsciousness to put the symbols of faith into it in such a way that your conscious mind will not be able to fight it. That is, indeed, one of the basic reasons for the use of symbols. Because the subconscious habit pattern of reaction is so strong and has been feeding the conscious response for so long, consciously we react in terms of "I knew it wouldn't work." That is what we do with our conscious mind, and our subconscious expectations become poor. But when the 22 Tarot Keys, the Major Trumps, are hammered into you, they form a special mode and power of consciousness; and each one, as you work with it, seeps into your subconsciousness a song of life, a song of faith, a message of power. It permeates even when you think that nothing is happening consciously.

I was one of those who thought that nothing was happening when I took up the Tarot. It was a very dreary task because I felt that I was beyond such nonsense. Nevertheless, I did apply myself and studied and worked with it every day. Two years after

I had started my Tarot work, I suddenly discovered that I was as different a personality from what I had been two years before as night is from day. This change had been happening so subtly, so gently, that I did not know that it had been happening at all. I was not consciously aware of this, and yet, I discovered that I was living, day by day, with the magical feeling of the angel in the 14th Tarot Key as the Worker and the Doer and the Transmuter through me. I discovered that every act of work was a prayer.

The lessons, as they teach you to work with these symbols, give you practice in this, and the course that you are now receiving will communicate to you techniques more potent than any previous to be released. You have been given practice upon practice, all aiming at enabling you to give yourself up to God, to give up your will to God. Not that your will is not God's in any case, but you must become consciously aware of it, to assign everything good to that Divine Glory, to make it a living thing, so that whatever you do it is that power pouring in and through you. The more that you become aware of the fact that God works through you, the more charming you become. Your personality becomes more alive. You become a potent influence wherever you go and whatever you do, even if you are doing nothing, because the radiance pours through you. This is the thing for which you are being trained. Even when you are told to go concentrate on getting yourself something you want, you learn how to demonstrate and to see how these laws work and in what areas, and why.

Only as you study these forces, even though you make a bad choice of a goal at first, will you be able to gain more control, more insight, more power. We gain knowledge of the inner meaning of symbols by practicing with symbols. Symbols are a shorthand, the true angelic language. For example, if I wanted to convey a thought to you, I have to use many words, several pages of transcript, to convey one, two or three ideas. However, once you are trained in symbols, what the symbols are, the use of symbols, once you have had the inner insight that each symbol brings (and it is always an insight in another area), your whole consciousness acquires the ability to utilize thinking in a shorthand manner, so that every single attribution that you have studied in relation to each Tarot Key and Sephiroth, the color, the Qabalistic Intelligence, the interpermeating powers and influences; all these things are condensed into one symbol. An occultist who has practiced and studied and had an inner insight can say to another one, "You can see here the function of Geburah, especially in terms of the Libran key, Justice." It would take at least an hour to describe what one has said to the other if only descriptive words were used.

This familiarity comes little by little, so gently that you do not recognize often what is occurring. The subconsciousness speaks in terms of symbols to other subconscious beings, not only on the human level, but on the subconscious level and on the Superhuman level. It is the Universal Language. The symbols cause an astonishing expansion of the mind. Your heart becomes deeper. There is an expansion of your emotions. You expand into the cosmos, bit by bit, as you are trained in the use and meaning of symbols. Finally, there comes a time when you experience flashes in your conscious mind, realizations at first so shattering that you think you have had full cosmic experience. There is always more; life is infinite.

This is the purpose of symbols, and this is why it is so important to apply yourself to the use and understanding of Tarot and Qabalah and the Tree of Life. This is what will help you to develop the true love nature. This is what will help you to overcome old hurts,

resentments, anxieties. Working with symbols will also open you to the influx of the Higher Powers, the energies of the Inner School, the Masters, the Angelic Kingdom, all of the highly evolved souls in the universe. This is the Universal Language in which they broadcast, and if we would become real receivers and directors of power, we must go through the discipline of learning it.

You could not enjoy reading a book, if you had not gone through the disciplines of learning your ABCs, learning words, learning how to bring them together in sentences, and learning how to deal with abstract thought. In the same way, if you want the joy of attaining conscious and deliberate union with God, the kind that is usable, you must undergo discipline and training. Almost everyone can have what is called the Grace of God, a sudden mystical experience or flash of union. But we are referring to a training that makes you not only able to contact That consciously, but to be an administrator in the Whirl of Life, the Wheel of Life, the Wheel of Fortune, to make you not only a conscious participant, but a ruler. Jupiter, attributed to the Wheel of Fortune, Key 10, is the Greater Benefic, and also a ruler. In Qabalah there is a certain form of rulership assigned to this symbol; it means exactly what we have been talking about. You see now what we mean by the statement that we all need more faith. Realize that in order to develop it, you need more than just talking to yourself or trying to force yourself. This will not develop it.

A change in your entire inner being must come about. You will discover that in some areas you have faith and in others you haven't. You lack it in some areas because you have there a deep rooted pattern. Although you are willing to trust God in other things, when it comes to, say, the welfare of a beloved, all of a sudden you do not trust God. We do not trust our beloved ones to God. We have not faith that God will look after them. If we have no faith that God will look after them, certainly we have no faith that He will look after us, no matter how much we play-act.

One question that comes up over and over again in trying to understand what we are to do with our own nature in order to transmute the patterns, is the question about falling in love with yourself. You have to fall in love with yourself if you are going to be able to attract others and attract love. The question is asked in relation to this, "What about people who are self-centered? Haven't they fallen in love with themselves?" Understand that being self-centered with a capital "S," and being self-centered with a little "s" are as different as the pair of opposites, love and hate. We must change our ideas of selfishness and unselfishness, and if we are not able to do so, God help us, and God is the only one that will, because no one else would wish to.

What about persons with the narcissistic complex? The story of Narcissus, who fell in love with his reflection in the water and fell in and drowned himself, is symbolic. Curiously enough, when you really fall in love with yourself in the spiritual sense, you do fall into an ocean and you do drown, but in a different way. In Qabalah, Binah, the Cosmic Mother, is referred to as the Great Seas, the Vast Ocean. This principle of manifestation is also the principle of control. When you become drowned in the Great Sea, you become at one with your very source. You do not lose yourself in the way that you might think. You do not lose your individuality at all; you extend it; you become aware of Unity with the entire Life Process, with God. Many have had this experience. In attempting to describe it, they always use terminology such as "sinking into the deep."

The people whom we think of as in love with themselves in a negative sense, who seem to be self-centered, ego manic, are not in love with themselves. We describe them in that way, but it is not really that way. Those who grasp and want everything for themselves, regardless of the other fellow, are the people who not only do not love themselves but trust no one. They do not trust God. They do not trust the Life Process. They are lost and lonely and insecure; they are imprisoned in the little selfhood. These are the people who act in ways that we call selfish towards others. Those who truly love themselves accept themselves, feel a good will towards themselves. They do not have guilt complexes that make it necessary for them to punish themselves by entering into situations that are bound to fail. They have trust of both "self," in the little sense and "Self," in the larger sense, because at heart even if it is unconsciously, they are at one with the Universal Principle and at one with the needs of others.

You might say that the difference between a more highly evolved and mature soul, and a less highly evolved or immature soul is the ability and capacity to feel a certain atunement with others, so that there is an unselfish acting and feeling of rapport there, a rejoicing at another's good fortune, instead of a sorrow at one's own lack of it. People who feel sorry for themselves if another has good luck and say, "Why doesn't this ever happen to me?" are not feeling at one with the other or with the good fortune of the other.

In order to attain to unity with God you have to begin from where you are to attain, experience, and express a unity with your fellow creatures, your fellow fragments of life, suffering and struggling with you. You have to recognize that all people have the same sorrowful needs, the same unhappinesses, the same yearnings. You must feel an interest in their needs. Dr. Case and I often have discussed this question. We came to the conclusion that certain evolutionary levels should be judged by a social conscience rather than by how many hours a day one meditated.

We all yearn for unity with God whether we know it or not. When we love one another, it is because we are expressing unity with God. When we want love, it is because we are yearning to experience Unity with God. When we learn that everyone is a way in which God expresses, no matter what the relationship is, we shall find that we have far fewer problems. They will be wiped out entirely from our relationships if we achieve perfection of feeling in that area. We have to feel for the welfare of others. If we do not, we shall not be pleasant to be around, because we shall not do kind things automatically; we shall not perform thoughtful or unselfish acts.

Too many people do things because they want others to think of them as being unselfish. The truly unselfish act is one in which the doer does not know that he has performed it. It comes from the heart, from the depth of love. If someone says, "How unselfish that was of you," he will wonder what he is talking about. That is becoming as a little child. Until we develop that ability, we must work at unselfish acts in whatever way we can, even though our motives be mixed.

We must learn as occultists to derive more pleasure and fulfillment from the capacity and ability to fulfill others. This is the greatest kind of love. Few of us have it developed, and yet we all yearn to be loved. We want the ideal love in our lives, yet we cannot give it, most of the time. A few have the capacity to learn how to give it all of the time. For those

few, life is a wonder because they who learn to give love will also receive and experience great powers.

A happy center radiates happiness to everyone around. A person who loves radiates love to everyone around. A person who hates radiates hate to everyone around. That is the way in which the universal laws work.

This week watch your conduct carefully towards those who are most closely associated with you, and see how often you can change a discordant condition into a harmonious one by deliberately saying something in praise of the other individual and expressing extra affection and concern for his or her well being.